[REGISTERED FOR TRANSMISSION ABROAD.]

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 9. Vol XXXI. Saturday, February 27, 1869. Price One Penny.

THE PIONEERS OF THE PACIFIC RAILROAD.

(*Deseret News.*)

The alleged opposition of the "Mormons" to the national inter-oceanic railroad, the telegraph, and every means of bringing us into closer contact with the outside world, was a favorite theme with a certain class who delight in evincing their enmity to us, until the alacrity manifested by our people in aiding to further these great works, gave a practical and incontrovertible contradiction to such statements. Yet now, there are numbers who would continue to insult our past record by declaring that we accept the approach of the railroad because we are powerless to prevent it.

It would be a waste of labor to use argument against such persons; but for the benefit of many who are honestly desirous of becoming acquainted with our early views and opinions on these subjects, we produce to-day a few historical facts, which place the matter in its true light. When the Pioneers, led by President Brigham Young, started from the Missouri river, to seek a home amid the wilds of the west, during the whole of their long and tedious journey the idea of a national railroad was ever present with them, and they sought out a line of road on which it might be built. When our people located in the valley, one of the first things to which, through their representatives, they directed the attention of Congress, was the same subject. In the *first* annual session of the Legislature of the Territory of Utah, "a memorial to Congress for the construction of a great national central railroad to the Pacific coast," was adopted, and was approved by his Excellency, Governor Brigham Young, March 3, 1852. The following is that memorial:—

To the Honorable, the Senate and House of Representatives of the United States in Congress assembled:

Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, respectfully pray your honorable body to provide for the establishment of a national central railroad from some eligible point on the Mississippi or Missouri river, to San Diego, San Francisco, Sacramento, or Astoria, or such other point on or near the Pacific coast, as the wisdom of your honorable body may dictate.

Your memorialists respectfully state, that the immense emigration to and from the Pacific requires the immediate attention, guardian care, and fostering assistance of the greatest and most liberal government on the earth. Your memorialists are of opinion that not less than five thousand American citizens have perished on the different routes within the last three years, for the want of proper means of transportation; that an eligible route can be obtained your memorialists have no doubt, being extensively acquainted with the country. We know that no obstruction exists between this point

and San Diego; and that iron, coal, timber, stone and other materials exist in various places on the route; and that the settlements of this Territory are so situated, as to amply supply the builders of said road with materials and provisions for a considerable portion of the route, and to carry on an extensive trade after the road is completed.

Your memorialists are of opinion that the mineral resources of California, and these mountains, can never be fully developed to the benefit of the people of the U. S., without the construction of such a road; and upon its completion, the entire trade of China and the East Indies will pass through the heart of the Union, thereby giving our citizens the almost entire control of the Asiatic and Pacific trade; pouring into the lap of the American States the millions that are now diverted through other commercial channels; and last, though not least, the road herein proposed would be a perpetual chain or iron band which would effectually hold together our glorious Union with an imperishable identity of mutual interest, thereby consolidating our relations with foreign powers in times of peace, and our defence from foreign invasion, by the speedy transmission of troops and supplies, in times of war.

The earnest attention of Congress to this important subject is solicited by your memorialists, who, in duty bound, will ever pray.

Approved, March 3, 1852.

The same Legislative Assembly also adopted the following "Memorial to Congress for an electric telegraph from the Mississippi to California," which was also approved March 3, 1852, by Governor Young:—

To the Honorable, the Senate and House of Representatives of the United States, in Congress assembled:

Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, respectfully beg leave to suggest, that,

Whereas the inhabitants of this Territory are situated in the Great Basin of North America, occupying an intermediate position between California and the States on the Mississippi; and being shut out by their isolated position from a ready intercourse with their mother States; the roads passing over arid plains, rough and desert mountains, taking a term of thirty days in the best seasons of the year for the mails to pass through from the confines of civilization to this Territory; and considering the obstructions arising from storms, floods, and the depredations of hostile Indians, all combining to render our means of intercourse extremely limited and precarious; therefore your memorialists respectfully pray your honorable body to provide for the construction of a Telegraph from some convenient point on the Mississippi or Missouri, *via* Great Salt Lake City, to San Diego, San Francisco, Astoria, or such other eligible port on the Pacific coast as your wisdom may direct. And your memorialists respectfully beg leave to state their sincere conviction, that no movement of Congress could be better calculated to preserve inviolable our glorious Union, than to bind the east and west by an *electric* stream, whereby intelligence and instantaneous intercourse, from the eastern to the western limits of our wide-spread country, annihilate the distance, and make the freemen of Maine and Oregon, Florida and California, immediate neighbors.

The favorable consideration of this important subject at an early period by Congress, is respectfully solicited; and your memorialists, as in duty bound, will ever pray.

Approved, March 3, 1852.

The prospect that the desired road would be completed, again called forth a Memorial from the Legislature of Utah Territory, in which they expressed their views of the best route for the location of the line. A perusal of this memorial shows how carefully the country had been examined by the Latter-day Saints for these express purposes, for the best engineering skill of the country in actually locating the line, has followed the route indicated in the memorial from the Missouri river to Bear river, although the road down Weber Cañon was selected in preference to that down Provo Cañon. This memorial was approved by Governor Young, Jan. 14, 1854, and reads as follows:—

To the Honorable, the Senate and House of Representatives of the United States, in Congress assembled:

Gentlemen, — Your memorialists, the Governor and Legislative Assembly of the Territory of Utah, beg leave respectfully to represent to your honorable body, that it is with no ordinary feelings of interest that we witness the progress of events, which appear probable to result in the construction of a railway across the continent. It is not deemed necessary at this late day to urge the importance and necessity of this great work, nor even its practicability, for these are questions which the intelligence of the people and their representatives have freely and fully discussed, and happily disposed of by the action of Congress, in authorizing reconnoisances to ascertain the most practical route. Hence, our main object in this memorial is to give our candid views on what we deem the best route for the location of the first line of railroad from the Mississippi river to the Pacific ocean; this we shall do from reliable information in our possession, and in the briefest manner that our judgment will admit, without entering into the details of distances, elevations, and depressions, which can only be satisfactorily determined by the careful survey necessary to finally locate the route.

Without further preface, and with all due deference, in our judgment, the route in question should commence at Council Bluff city, keep up the main Platte to its south fork, and up the south fork to the proper point for diverging to the summit of the Black Hills, in the neighborhood of what is known as the Box Elder pass; or commencing near the mouth of the Kansas, and keeping up that stream to the Republican fork, and up that to where you leave it to reach the same pass. A glance at the map will show the difference of distance between the Missouri river and said pass, by the two named routes, to be very trifling, and the grade would be equally low, and the amount of timber, grass, quality of soil, climate, and facilities for settlement are almost or entirely identical.

The Box Elder pass is a wide, low depression in the Black Hills, with very gentle ascent and descent; from this point the route is across the southern portion of the level, well watered, and grassy Laramie plains, to the Medicine Bow Bute; thence by gentle grade across the north fork of the Platte to a low, beautiful pass on the summit of the Rocky Mountains, called Bridger's pass. Here the route reaches the eastern outcrop of the rich and thick bituminous coal-beds of the extensive region drained by the waters of Muddy and Bitter creeks, where strong indications of rich iron ore beds were also noticed, and pursues its easy grade across Green river, near the mouth of Henry's fork, an affluent from the west, whose outlet is just above Brown's Hole; thence up Henry's fork, and across Bear river and Weber river by its lower cañon into Kamas prairie, and down the Timpanogos, or Provo river, into Utah valley. From the mouth of the cañon of Provo river, by the north end of Utah lake, to Walker's river pass in the Sierra Nevada, the face of the country is nearly a dead level, with the exception of short isolated ranges of mountains, which could easily be turned, if any were found on the line. From all we can learn, Walker's river pass is the most eligible in the Sierra Nevada, anywhere north of Walker's pass, which is near latitude 35°, and, of course, much too far south. Between Walker's river pass and San Francisco, on a direct line, there is no unusual obstacle.

The most casual inspection of any late map will demonstrate the route above indicated to be the shortest, most direct, and most central that can be located between the Missouri river and San Francisco, by way of any practical mountain passes now known. From the Box Elder pass to the rich valleys skirting the west base of the Wasatch mountains, independent of the inexaustible coal beds, and strongly indicated iron ores of Bitter creek, there are more favorable localities for settlements on and near the line indicated, than on any other between the same parallels of longitude, unless a route is made extremely crooked, and solely with a view to accomodate such locations.

The mouth of the Timpanogos, or

Provo cañon, opens immediately upon the eastern edge of Utah valley, and near Provo city, which will, ere long, be rich and powerful, through skill and labor well applied to its abundant resources. This is the most eligible point for branching through a rich chain of fortunately located valleys to Oregon on the one hand, and San Diego on the other. From longitude 113° 30′ to the Sierra Nevada, there is but little chance for settlements of much importance on any route.

Having thus briefly expressed our views upon this all-absorbing subject, we beg leave, with all deference, to express our firm conviction that the desired action on this subject by your honorable body, to render this a national work, is almost unanimously demanded by the whole country, and is entirely constitutional: all of which is respectfully submitted.

Approved Jan. 14, 1854.

These memorials fully vindicate the early anxiety of our people for the completion of the great works to which they refer, and should silence the tongue of calumny on this point—could such a thing be done. They also prove that it was no mere verbal expression of an opinion or wish, but the result of a settled purpose and desire, proved by careful research and painful explorations, to put the nation in possession of valuable information which would facilitate the construction of the great railroad, then merely contemplated as a future probability.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

As early as the sixth century of the Christian era, the Israelites had become numerous and opulent in Spain, while at the same time Christianity had kept pace with it as the dominant religion. During the reign of Recared, the first Catholic sovereign of the Gothic race, the long continued and relentless work of persecution began. He issued edicts to the effect that the Jews should not celebrate the Passover according to their usual custom; that they should in no case be permitted to bring a suit against a Christian in a court of justice; that they should never be allowed to bear testimony against a Christian; that they should not be allowed to contract marriages according to their own usages, and should abstain from circumcision. During the seventh century a number of Ecclesiastical Councils were held in Spain, especially at Toledo, and the spirit of animosity toward the utterly harmless Jews was infamous and damnable. Thus the Sixth Council of Toledo decreed that every Spanish king, on the occasion of his accession to the throne, should take an oath to enforce against the Jews all the severe edicts which had already been passed. Such terror had been inspired by the display of this hostile spirit, that many Israelites were overcome by it, and informed the Council by a deputation, that they were willing to adopt the Christian religion except as to the matter of eating pork; that their aversion to the meat of that unclean beast was unconquerable. Even that accommodation to an innocent, and perhaps even a wise aversion, they could not obtain.

A singular exposure was made in a decree passed by the Tenth Council of Toledo, by which it appears that some of these persecuting bigots, who could consign their fellow-men to misery and sometimes to death, in consequence of their conscientious scruples, were in reality such infamous hypocrites as to sell Christian slaves whom they owned to Jewish purchasers, when by so doing they could obtain a higher price! The words of the Council were as follows:—"Even many of the *clergy*—a fact monstrous and incredulous—pursue an execrable traffic with the ungodly, and do not scruple to sell to them Christian slaves, and thus give them up to the peril of being converted to Judaism." Even in this decree the zealous Council did not condemn the traffic in human property because it

was wrong, or contrary to the spirit of Christianity, but only because those who sold Christians as slaves sold them as such to Jews!

The Twelfth Council of Toledo, held under the reign of Ervig, about the year A.D. 680, exceeded all its predecessors in cruelty; for while it approved of the persecuting decrees which had been previously passed, it added thereto others which have been unparalleled in the annals of judicial or legislative ferocity. It decreed that any Jew who profaned or ridiculed the name of Christ, or rejected the Lord's Supper, or blasphemed and denied the Trinity; who refused to have his children and servants baptized, but observed the Passover, New Moon, or Feast of Tabernacles; who desecrated the Christian Sabbath, or any of the church festivals, by working in the field or in his shop, should be punished with one hundred lashes on the naked body; after which he should be put in chains, banished from the country forever, and all his property confiscated!

This assemblage of sanctimonious demons further enacted, that if a Jewish father circumcised his child, his person should be mutilated, and the consenting mother have her nose cut off, and all her property confiscated! The same penalty was inflicted on any person who was instrumental in converting a Christian to Judaism. Scourging, imprisonment, banishment and confiscation, were inflicted on all who made "any difference in meats;" that is, who did not relish hog's meat as much as roast beef. No marriage could thereafter be celebrated, unless it was expressly stipulated that both parties would become Christians. All the Christian subjects who harbored, assisted, or concealed a Jew who was subject to these penalties, were to be scourged and lose their property. Whoever received a bribe from a Jew to induce him to connive at the practice of the Jewish religion, was fined thrice the amount of the sum received. The Jew who himself read or permitted his children to read any book against Christianity, received a hundred lashes for the first offence; for the second he was banished and his property confiscated. All those Jews who held slaves were ordered to bring them on a certain day to the churches to be baptized, under very severe penalties. All Jewish slaves, by professing to embrace Christianity, at once were declared to be free. No Jew could recive any office which gave him authority over Christians. No priest or bishop could intrust any church property to a Jew, under a severe penalty. No Jew could travel from one town to another without permission from a bishop or a judge. Whoever protected a Jew against the tyranny of his overseer, should be excommunicated, and pay a very heavy fine.

A subsequent Council, convened at Toledo, decreed that all the property of the Jews should be confiscated to the use of the Royal treasury; that all their children under seventeen years of age should be taken from them and brought up as Christians, and the whole Jewish community be sold as slaves. The result of such fiendish barbarity was, that myriads of Jews instantly fled from Spain and crossed over to Africa, where, under the mild dominion of the Moorish Caliphs, they enjoyed security and repose. Those who were unable to effect their escape learned, by sad experience, the utmost excesses of ecclesiastical bigotry and ferocity, inflicted under the specious disguise of earnest zeal for the supremacy of the true faith.

If the condition of the Jews in Spain, during the sixth century, was one of extreme misery and excessive persecution, they were the victims of nearly equal cruelties in the neighboring kingdom of France. The Merovingian princes, who then ruled over the several provinces of that country, and whose lives were generally divided between their excesses of debauchery and their mutual conflicts of ambition, agreed at last on one point; that it was their duty and their interest to persecute the Jews. In this amiable work they were assisted, and perhaps impelled, by the zealous co-operation of the clergy; and the annals of those times exhibit proofs that some of those who were the most prominent teachers of Christianity, were utterly ignorant or neglectful of its spirit. Examples like the following prove the truth of this observation.

Avitus, the Bishop of Clermont, instigated the people on Ascension Day to surround the Synagogue in that city and destroy it. When the Jews were duly impressed with terror at this display of the popular feeling respecting them, Avitus sent them a message that they must either abjure their religion immediately, or leave the city. He added, however, with a mockery of hypocritical charity, that he did not wish to force them to embrace Christianity, but generously gave them the choice of either of those alternatives. The Jews refused both, and hastily assembling in a large building, they shut themselves within it with their wives and children. The infuriated mob surrounded the edifice, and threatened to force the doors and assassinate every one of them. Overwhelmed with terror, the Jews sent word to the bishop, beseeching deliverance, and promising to comply with his demands. The result was, that five hundred Jews, to avoid being massacred, were publicly baptized on the ensuing Whit Sunday; but every rational person will readily believe that conversions produced by such detestable means could not be safely regarded as sincere, and as being more disgraceful than honorable to Christianity and to its over-zealous representatives.

Another circumstance, displaying a similar spirit, occurred at Tours. A wealthy Jew, named Priscus, residing at that city, was the chief banker of Chilperic, the king, who was grieved at the reflection that his necessities compelled him to be dependant on an Israelite. He accordingly employed Gregory, the Bishop, to exert his utmost efforts to convert Priscus to the true religion; but the latter was not convinced by his arguments, and remained attached to his hereditary faith. He was soon afterward assassinated when on his way to the Synagogue, by a renegade Jew, who was supposed to have been incited to the deed by the discomfited bishop; and one circumstance which seems to confirm this supposition is the fact, that the murderer fled to the church, and was securely protected there by the bishop against all the agents and processes of the law. After the lapse of some time, however, he deserted his asylum, supposing that the rage of the avengers had subsided. He was mistaken, and was eventually slain privately by the hand of some one who was probably employed by the family of Priscus. About this period the French synods repeatedly forbade, by decrees, the Jews to marry Christians, excluded them from all offices of trust and emolument, and made as many distinctions of an unfavorable character as they could between the members of this race and all others.

It is a singular circumstance which has been demonstrated by the whole history of the Israelites, that they have generally been treated with more charity and forbearance by Mahomedan communities and sovereigns, than by those which professed to be Christians. After Mahomet had subjugated the various tribes which inhabitated Arabia, as already narrated, some of whom were Jews, and thus executed his determination that none but his own followers should exist in that country, very few instances ever afterwards occurred in which his successors on the throne treated the Jews with rigor, while, on the contrary, they usually protected and favored them. Thus, even during the reigns of Mahomet's immediate successors, wherever their conquering armies marched, many Jews attended them, who supplied the wants of the commissariat department. Their ships and caravans, loaded with corn and other provisions, followed their path, and the Jews were always protected in the sale of their property. Their superior intelligence and thrift rendered them valuable allies, and no prejudice existed against them to interfere with the advancement of their interests. Accordingly, when the celebrated Colossus of Rhodes, appropriately called one of the Seven Wonders of the world, was displaced from its position over the mouth of the harbor of that city, the prostrate mass was sold to a Jew of Emesa, at such a price as made him wealthy; and nine hundred camels are said to have been requisite to carry away the broken metal.

[TO BE CONTINUED.]

ECCENTRIC HEAD-DRESSES.

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The Paris correspondent of the *Daily News*, writing of the tendencies of "Imperial France," points out that there are indications of a healthy change in the literary and dramatic taste of Parisians, and goes on to say—"This is a tendency worth watching, because it hits at many things, and threatens *les petits creves* and *les cocottes*, and many more ephemera. In this curious country, logical and inconstant, everything holds together, and the tendencies of art reflect or forerun political modifications, and find their inevitable expression in the alteration of *la mode*. If there is a serious return to truth in the drama, and if in literature and art genuine and strong sentiment alone is held capable of interesting the public, a quantity of small social fictions will be knocked on the head at the same time; and what is more, red hair will be banished. At the present moment things have grown to so absurd a height, that reaction is already showing itself against the impossible absurdities that have till now reigned. You may see in shop windows long tails of fiery crimson—tails such as the Cent Gardes stick on their helmets when they are in full dress. These flaunt away by the side of other tails of bright buttercup yellow, or of brilliant shining white. All are destined for the heads of Anonyma, and were getting to be worn by women whose names, far from being unknown, were, alas, the best part of themselves. On the top of these appendages the constructions raised under the name of bonnets, or *coiffures*, were beginning to surpass what ordinary imagination is capable of inventing. A few days since I saw a newly-married *cocodette* make one of her bridal visits in a dress of scarlet velvet upon a blue velvet under petticoat, whilst on the top of a positively white chignon—she went in for being a silver blonde—was perched what looked like a small black coal-scuttle, from whose aperture protruded carrots and turnips, mixed with celery leaves and parsley. I am bound to say that when she took her leave there was a general outcry; but she bears a great name, and animadversion was not so vehement as it ought to have been. But now the hairdressers have taken it in hand! This very night there is a congress of *coiffeurs* in a public assembly room in Paris. They are twenty or thirty, and are to operate publicly upon the heads of people of good will, and stand or fall by the verdict of the public. Here is an application of universal suffrage such as you did not perhaps dream of. There are to be prizes awarded to the most skilful, and to the head-dresses showing the best taste. The parliament of *coiffeurs* is opened, and the days of eccentric chignons may perhaps be drawing to a close. As I said before, all holds together in France; and in dress, as in art, the school of Compiègne is evidently on its trial just now."

FIDELITY.—Never forsake a friend. When enemies gather round—when sickness falls on the heart—when the world is dark and cheerless—is the time to try true friendship. They who turn from the scene of distress betray their hypocrisy, and prove that interest alone moves them. If you have a friend who loves you—who has studied your interest and happiness—be sure you sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love was not thrown away. Real fidelity may be rare, but it exists—in the heart. Who has not seen and felt its power? They only deny its worth who have never loved a friend, or labored to make a friend happy. The good and the kind, the affectionate and the virtuous, see and feel the heavenly principle. They would sacrifice wealth and honor to promote the happiness of others; and, in return, they receive the reward of their love by sympathising hearts and countless favors, when they have been brought low by disease and adversity.—*Sunbeams for all Seasons.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 27, 1869.

THE FIRST PRINCIPLES.

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PAUL, reproving the Hebrew Saints for their dullness, said: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." They had neglected to improve upon the light they had received, consequently the Apostle found it difficult to advance many precious truths that he wished to teach them. The plan of life and salvation in the kingdom of God consists of eternal principles, through obedience to which comes redemption from death, hell and the grave, and the obtaining of eternal life and progression. These principles, termed "the first principles," are the only way of life and salvation in the celestial kingdom of God, therefore it is essential that all should understand them. The Savior said that He was the door by which if any man entered in he should be saved, impressing upon all that salvation consisted, in the first place, of faith in His divine mission, He being sent of God to proclaim the principles that would lead to life eternal. And when He was asked which was the greatest commandment, He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." This is the foundation of true religion, for if we do not believe on Him and love him, we will not be very likely to keep His commandments. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." By keeping His commandments we prove that we love Him, and it is our obedience to the "first principles" that places us in communication with Him, by which He is manifested unto us.

When the Savior sent His Apostles into all the world to preach the Gospel, He declared that all who received them, believing on His name and being baptized, should be saved, and those who rejected their testimony should be damned. In rejecting the "first principles," they rejected the salvation promised by the Father through obedience. By carefully reading the discourse recorded in the 2nd chapter of Acts, we understand that it was a powerful testimony concerning Jesus of Nazareth, whom God had made both Lord and Christ. When the multitude were pricked in their hearts, realizing the great error they had been guilty of in rejecting the Messiah, they asked, "what shall we do?" and Peter, who understood the first principles, having been taught of the Savior, and also having had conferred upon him the keys of the kingdom, said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." By this we understand that it is necessary for all whom the Lord our God should call, to repent

of their sins and to be baptized, that they might receive the gift of the Holy Ghost. When Philip preached Christ at Samaria, the believers were baptized, both men and women; but, as he only held the Aaronic Priesthood, he could not confer the gift of the Holy Ghost. When the Apostles heard that they had received baptism, they went to Samaria and "laid their hands on them, and they received the Holy Ghost." Wherever the Gospel was preached these "first principles" were essential to be obeyed, to obtain an entrance into the Church of Christ. In the case of Cornelius, the jailor, the eunuch, or unto whomsoever the Gospel was preached, all had to obey the first principles, to obtain salvation. Paul, finding certain disciples at Ephesus, asked them if they had received the Holy Ghost since they had believed; they replied they had not so much as heard if there be any Holy Ghost; ascertaining that they had been baptized unto John's baptism, he told them: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Jesus Christ." The result was that they were baptized again in the name of Jesus Christ, and received the promise to believers, the gift of the Holy Ghost.

Faith in God and in Jesus Christ—whom we should love with all our hearts—repentance of sin, baptism by immersion for the remission of sins, and the reception of the Holy Ghost by the laying on of hands, are the "first principles of the oracles of God," by which we enter into the "sheepfold," and receive the manifestation from the Savior promised to all who would prove their love to Him by keeping His commandments. In obeying His requirements there is no fear of being deceived; and if we do not receive and obey these first principles, it is obvious that our faith is in vain, and an evidence that the love of God is not enjoyed by us, for He hath said: "He that loveth me not keepeth not my sayings." Whoso receive and obey these first principles, manifest that the love of God abideth in them, and then can they walk in the light, have fellowship one with another, and the blood of Jesus Christ cleanseth them from all sin, because they keep His commandments. We cannot have true fellowship with Christ unless we receive, as a foundation on which to build our future life, these first principles, wherein is evinced the power of God unto salvation, and by which we understand that the righteousness of God is revealed from faith to faith. Search the Scriptures, and see if these things are not so. "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands," but strive to keep all the commandments of God, and fulfill all requirements made at our hands, that we may prove our faith by our works, and be justified by that living faith that has always been manifested by works, and by which holy men of old have ever been justified, that we may obtain favor of God our eternal Father, and be saved by His grace through our obedience to those principles He hath manifested for the salvation and exaltation of His obedient children.

G. T.

ANSWERS.—In regard to tithing, it is understood to be one tenth of what one receives. In calling attention to it, it is expected that the Elders will patiently, kindly and clearly explain the benefit to be derived from paying tithing, bearing in mind that it is neither required nor desirable to crowd or

oppress any one in his feelings or circumstances, for the Lord delighteth in and blesses the cheerful doer. When through short work, no work, sickness, or other uncontrollable circumstance, paying one's tithing in whole or in part involves him in that much debt, it may be wisdom to omit paying so much as to leave himself in debt, until his circumstances improve, or until he is enabled to realize, through increased faith and obedience, that the blessings of the Lord upon the expenditure of the amount remaining from the prompt and cheerful payment of tithing will cause it to be productive of more benefit than the whole would be through a neglect of so important a duty. Doubtless all are aware that paying tithing is individually as well as generally beneficial, to an observance of which great blessings are appended, it is therefore confidently expected that each one striving to live his religion will endeavor in this matter to act justly to himself and to our God and His cause.

Of course the Mission Fund and Tithing are entirely distinct in their character, the former arising from donations, the latter from payments made under the requirement of the revealed will of Heaven. They are also distinct as to their proper mode of control, and the receipts, disbursements, and all accounts connected therewith should be kept equally distinct. The Mission Fund being voluntarily produced by donations, the proper officers in any Conference are permitted to disburse it in paying hall rents, support of the Elders, and other necessary legitimate expenses, being expected to disburse it with the best economy, prudence and wisdom they are capable of exercising. It is much to be desired that the Mission Fund in each department of the European Mission should be sufficient for all its financial operations and affairs, that the tithing might be kept strictly intact for the direct control of the First Presidency, whose sole right it is to order its disposal. But this at present seems to be beyond our reach, for which reason permission was given in the STAR, No. 7, Feb. 13th, to use such portion of tithing for the Mission purposes as the Mission Fund failed to supply, being careful to do so with the utmost economy, and to so keep the Tithing and Mission Fund accounts that the two classes of funds can at any time and at all times be definitely known under their appropriate heads.

Where persons keep their tithing paid, and are in addition able and willing to denote to the Mission Fund, it is hoped they will so do as far as wisdom may direct, for the reasons already given. But when any are behind in their tithing, it is deemed to be the more just to them, as mentioned in the STAR above referred to, to have their payments credited on their tithing account.

As to the person said to not attend meeting, &c., if his present course and occupation are compelled by the force of circumstances, but he is desirous of living his religion, let him use due diligence to emigrate this season, if possible, also to quit his present occupation as soon as he can find one more fitting.

Where there are names of persons who have "*not been seen or heard of for years*," let such names be dropped from the books and reports.

Write your name by kindness, love, and mercy, on the hearts of the people you come in contact with, and you will never be forgotten.

The grandest man is he who troubles himself least about the verdict that may be passed upon him by his contemporaries or posterity, but who finds in doing good, honest work, to the best of his ability under existing conditions, "its own exceeding great reward."

CORRESPONDENCE

WALES.

Swansea, Feb. 18, 1869.

Pres. A. Carrington.

Dear Brother,—It pleases me much to be able to inform you that the same good spirit still prevails in the Swansea Conference, that made all feel so happy and joyous when you favored us with a visit. The instructions and valuable counsels given by you on that occasion continue to be appreciated and impressed upon the minds of the Saints, prompting them to perseverance and faithfulness in serving their God. The Priesthood and the Saints are united, and in excellent feeling. It is really a pleasure for me to travel through the Branches. There is no opposing spirit of any kind to be felt, no cases of transgression to decide, no strife, and the spirit of freedom and counsel is enjoyed everywhere on all occasions, almost without exception. The Saints are united in their efforts to build up the kingdom of God and keep pace with the times. The "Word of Wisdom" is taking root most effectively, and is observed with an understanding heart. Our evening and Sunday schools are kept up, and much benefit is derived therefrom, especially by those who were deprived of schooling in their youthful days. The children are still doing their part towards being delivered from Babylon, by contributing their spending money towards their emigration. I am confident, if the children of this Conference had commenced to take this course two or three years ago, that many of them would have been able to pay their own passage to Zion this coming season.

We are baptizing a few here and there, and expect to baptize quite a number by emigration time, many of whom are in comfortable circumstances, and intend to join the Church, sell off, and emigrate. I think this Conference will contribute liberally towards swelling the numbers of emigrants this season; some have means of their own, and others expect to be helped by their friends in Utah, and their sons who were sent there last summer.

We have frequent visits from Pres. Morris, whose mind is a source of living revelation for the people, and he is much beloved by all.

I endeavor to cultivate the spirit of self-improvement, and to impart it to the Saints, feeling that one of the main objects of this Latter-day work is to prepare and educate a people to receive and associate with the Savior when He comes to take possession of His own, for none will be able to abide His appearing but those who have observed His requirements. But as Moses, through faithfulness, was enabled to talk with the Lord face to face, so can the Latter-day Saints gain the same blessing by taking the same course, and have the privilege of not only seeing the Savior, but of dwelling with Him when He reigns on this earth as King of nations. Since some of the Saints make rather slow progress, is it not full time for such to rouse from their slumbers and make more rapid strides towards perfection, and be prepared for coming events?

Praying God to bless you and all who are striving to know and do His will, I remain your brother in the Gospel of Christ,

JOHN S. LEWIS.

MINUTES OF A CONFERENCE

HELD IN THE LARGE LECTURE HALL, NELSON STREET, NEWCASTLE-ON-TYNE, FEB. 14, 1859.

10.30 a.m.

Present from Utah: A. Carrington, President of the European Mission; E. A. Noble, President of the Newcastle and Durham Conference, and John W. Lee, Travelling Elder in said Conference.

It being a council meeting, Pres.

Carrington gave instruction and advice in relation to the duties and responsibilities of those who are called to the ministry; several of the Elders also expressed their feelings, evincing an earnest desire to magnify their callings.

2.30 p.m.

Pres. Carrington spoke with much liberty and plainness upon the principles of the Gospel, edifying and encouraging the Saints in their most holy faith.

6 p.m.

The Hall being again well filled with Saints and strangers, Pres. Carrington addressed the congregation in continuation of his discourse in the afternoon. Before he concluded, he was pleasantly asked to mention some of the peculiarities of "Mormonism," for proof that an angel ministered to Joseph Smith, and about polygamy, his replies to which were apparently received with a goodly degree of satisfaction.

The meetings were opened and closed as usual.

Sunderland, Feb. 15, 7 p.m.

At a Branch meeting, after several of the brethren had freely spoken their views and feelings, Pres. Casrington gave such instruetions as the Spirit dictated, when much unanimity prevailed, and all seemed anxious to profit by the past, and to press on with renewed diligence to the accomplishment of every duty.

EDWARD A. NOBLE.

[At the Sunderland meeting, which had been appointed to attend to some local questions, both speakers and hearers deserve much commendation for their kindly spirit, strict and patient attention until a late hour (11.15), and their unanimous agreement to strive, with renewed diligence, to live their religion.—ED. STAR.]

FRUIT-TREES FOR ORNAMENT.

(*The Field.*)

It is a common thought that nature is usually sparse of leaf beauty where the flower is highly ornamental, and stingy with flowers where leaves assume large proportions and elegant outlines; and, to a smaller extent, that she is apt to exhaust herself in an analogous way upon fruit. Strictly examined, nothing can be more apart from the truth than this supposition. It is one of those flimsy thoughts which, though handed down from one generation to another, do not bear a moment's examination.

When one comes to glance over the flowering capabilities of the greater portion of our fruit-trees, one is struck with astonishment that they are not more planted for the sake of their beauty alone. Take the apple in its countless varieties, and just consider that, if it did not give such crops of fruit, beautiful to look upon, and more delicious in flavor than half the boasted fruits of the tropics, we should seek after it for the sake of its blushing cups, which turn the formal orchard into a scene of fairyland.

But it happens to bear fruit of various colors, sizes, and flavors, and, of course, that is an excellent reason why we should not employ such a noble northern tree in the ornamental pleasure garden. Then we have the pear, which comes in earlier, and furnishes snowy masses of bloom, and with a more picturesque and handsome habit than the apple, but unhappily with the same fault of bearing luscious and attractive fruit.

From nearly every hardy fruit we may reap a like harvest of beauty—almonds, apricots, cherries, crabs, medlars, peaches, plums, and quinces, being all more or less ornamental. And some of them have not even the demerit of fruiting—the double cherries and double peaches, for example. Both of these trees should be planted ten times more abundantly than they are at present, for no trees are more attractive. There is a scarlet variety of the double peach, which imparts a vividness of coloring to the shrubbery in early spring that we have hitherto been quite devoid of; and there are

others deeply colored, as well as a pure white one, all of which deserve to be extensively employed.

The idea of employing our beautiful fruit-trees very much more as ornamental objects is a very simple one, and easily carried out. We have naught to do but place the objects usually hidden in the orchard or within the walls of the garden in any open spots, in pleasure grounds, by wood walks, in the fences at intervals, instead of the worthless stuff that now too often occupies them—and, in a word, in the many positions where many trees neither good for timber nor flowers now take up valuable ground.

But there is another phase of the question to which our readers are probably strangers, and that is the ornamental orchard. We have never seen it attempted but once, and that was at Prince Napoleon's, at Meudon, where it was very successful. Usually the orchard is, of all spots, the most formal; but there is no need that it should be so, as any one with extensive pleasure grounds can quickly prove. At Meudon the position was a sort of valley-like hollow, but in an elevated position—just the spot to make a concise pinetum or pleasure ground. Instead of planting it with trees and shrubs of the ordinary type, it was resolved to embellish it with well-arranged fruit-trees. On one side a large clump was devoted to handsome pyramidal pear-trees, on another one to apples, another to plums, and so on. The grass was not broken up, nor any of the ornamental features of the spot interfered with in the least.

We need hardly point out how varied, as well as exceedingly useful, such an arrangement might be made. There might be mixed groups of new and untried kinds, as well as masses of thoroughly appreciated ones; there might be isolated specimens of various kinds on the grass, from an apple on the dwarf paradise stock to a fully grown and handsome pear growing on the pear stock 25ft. high. Fruits little known or of doubtful utility, like the Eugenia or the cherry plum, might be associated with the others with greater propriety than in the fruit garden proper. Such things as the American blackberries—and very fine some of these are—would find a congenial home; so would the dewberry and the various cranberries, which some like so much. The relatives of our common fruit-trees might of course be planted in the near neighborhood for comparison sake; standard peaches, figs, and apricots might be tried with safety if the garden were south of London; and the whole would prove one of the most interesting features in a country place.

The objection to such arrangements would no doubt be their attractiveness for the boys; but this will not forever defer such a desirable improvement. British boys are not naturally worse than others of their species, and in various parts of Europe it is quite common to see the roads bordered with fruit-trees, which are not destroyed by the boys. Of course, when they are not planted thus commonly, they are a double attraction. We once knew a daring youth who used to rob a peach-garden by making ladders of the fruit-trees on the walls, and it would appear almost better to bait such fruit-loving boys with a sufficiency of edible fruit. At present, in many parts of the country, robbing a garden or orchard is for many boys a special glory and delight. Were fruits as plentiful as they ought to be, no danger of the kind need be apprehended.

There is scarcely a country seat in which hundreds of good kinds of fruit-trees may not be planted without interfering with an inch of space devoted to any useful product. Where their expense would be a consideration, a lot of stocks should be raised in the garden, grafted, and made ready for distribution. Indeed, it would be an excellent plan in private places to cause the gardener to raise an annual batch of the very best kinds of pears, plums, apples, cherries, &c., for planting wherever it might be thought desirable, as well as for giving away to laborers, cottagers, &c. A present of a few good kinds of fruit-trees to such people might in the end serve them infinitely more than double the amount spent in other matters. For the young trees would grow into goodly specimens within a very few years, and

then yield annually many times their original cost. Thus, one would have the additional pleasure of knowing that, while the homes of poor people were made the more interesting and attractive, a very desirable addition to their material comforts would be made at the same time. All the sunny walls of laborers' cottages, &c., should be covered with fruit-trees, and even the north walls might be covered with Morello cherries, or early summer pears, like summer Doyenné; ay, even the very roofs might be covered with valuable fruit in many instances. This, of course, applies as well to every species of out-office or other wall surface. Apart from the profit to be derived, nothing would add more to the appearance of all these structures.

THE EARTHQUAKE IN BENGAL.

The Indian papers just received contain details of the earthquake that had visited Silchar, Cachar, Assam, and the surrounding districts on the 10th of January. The *Englishman* says:

The earthquake was felt most severely throughout Assam. Gowhatty, where it was thought so severe, is less damaged than Shillong, Nowgong, Tempore, Nazira, and Seebsaugor, at all of which places much injury was done to masonry buildings. At Kurseong, near Darjeeling, the earthquake was felt very severely. So alarming were the shocks that many of the inhabitants darted out of their houses, fearing every moment they would be overthrown. A gentleman returning home saw the trees around him rolling from side to side in the most extraordinary manner. The natives gave vent to the terror which filled them, in shrieks of Huree-bol! and Ram! Ram! But the effect of the undulatory motion on terrestrial objects was still more wonderful at Chittagong. A gentleman then at Kussilong, in the hills some 90 miles from Chittagong, states that the earthquake burst upon them with tremendous force. It was travelling apparently eastward and slightly north. The undulations were very severe, and lasted nearly two minutes. The effects were very remarkable. It seemed as if some mighty wave were sweeping on under the earth, and as it passed the solid earth rose and fell with a motion distinctly visible along the banks of the river and on the hills beyond. From the spot where this gentleman was standing he could see the ground rolling wave-like, the hills reeling, and the trees waving to and fro. The spectacle was wonderful and fearful, and one which once seen could never be forgotten.

"In Cachar, where the earthquake was severest, the shocks had not ceased on the 14th, and the earth still continued to crack and heave. The Binakunddy Bungalow and Tea-house had succumbed, and the Sealtic godown and the land about it were sinking bodily. The barracks at Chinsurah sustained considerable damage from the earthquake of the 10th instant. Shillong also suffered a good deal. At Silchar the earthquake shook down the walls of the gaol, and the prisoners encamped in the neighbourhood of their late prison."

The following letter is from Silchar, and dated Jan. 10:—

"About a quarter to five oclock this evening we had a terrible shock of an earthquake, which has destroyed the whole station. I had just returned from Arcuttipore Garden, where I was spending the day, and lay down on my bed to rest. I had been there hardly five minutes when the house commenced to shake, and ten seconds afterwards the wall was down over the bed I had been lying on, and the house was in ruins. I very providentially escaped, and did what I could to stop the panic. The ground rose about 20 feet in a long wave, the river changed its course and rushed upwards for fully half an hour, overturning many boats. The earth opened in hundreds of places, and volumes of blue sand and water were thrown up everywhere. The river was a fearful sight; the water was thrown 50 feet up in the air, and the water-

spouts were numerous. Our new building was thrown down level with the ground, also the spire of the church, and nearly all the station building. Mr. J. had a narrow escape. He and our minister were behind me in coming from Arcuttipore, and had just time to jump out of the ferry-boat when it went down. Even when on the bank of the river, he was nearly swallowed up in the yawning gulfs, but escaped by jumping over a large one before it closed. I visited the bazaar before dark, and found it in ruins. Water was spouting up from he cracks in the street, and all the pucka-shops were down. Some of the houses are buried 20 feet below the level of the ground where they stood before, and I am afraid many lives are lost. We have nowhere to sleep to-night, but if we had, it would be out of the question, for, to make matters worse, the military are nearly all out of the station. News came to-day, while we were out, that the Loshai tribe had burned down the Woodlands and Soonarbund buildings, that the planters were missing, and the coolies killed. Mr. Edgar left with a force to-day, but the real facts are not to hand."

SUMMARY OF NEWS.

Old maids are described by an American paper as "embers from which the sparks have fled."

A heavy snowstorm fell over Birmingham and the neighborhood on Friday afternoon, Feb. 12th.

A fatal accident occurred in Glasgow, Sunday morning, Feb. 14th, through the gale. It appears that a large chimney, 80 feet high, fell to the ground, completely burying a house and killing five women, a man, and two children, who were in bed at the time.

HONG-KONG, Jan. 25.—A collision has taken place near Swatow between the inhabitants of some villages and the crew of her Majesty's gun boat Grasshopper. The British were compelled to retreat, having had 11 of their number wounded. A naval force of 400 men is proceeding to Swatow.

A LONG SLEEP.—A Paris correspondent states that there is in the hospital at Bicêtre an old man who has slept without interruption for the last three weeks, in spite of the unremitting efforts to rouse him. Every vital function except that of breathing is suspended. He has grown rather fatter than the reverse. His pulse is low, but he retains a fresh and healthy appearance.

EXTRAORDINARY HIGH TIDE IN THE THAMES. — Yesterday morning (Feb. 15th) the tide in the river rose to an unusual height, inundating the wharves and warehouses adjacent to both banks, and causing considerable damage to property. In the low-lying districts at Lambeth, Vauxhall, Nine Elms, and Battersea, the water ran along the streets at an alarming pace, flooding the houses, and necessarily damaging property to a serious extent. At the upper part of the river the stream is gradually swelling, and immense tracts of land lie under water, especially in the neighborhood of Reading, Cookham, Maidenhead, Windsor, and Datchet, but fortunately hitherto no destruction of stock has been reported.

A YEAR'S BIRTHS.—The Registrar General's report shows that the births of 1,047,859 children were registered in the United Kingdom in the course of last year. The deaths which were recorded in the same period were 636,881, so that the births in the land show an excess of 410,978 over the deaths. The latter total represents the natural increase in the population of the kingdom, in the absence of all disturbing influences. Emigration, however, has been steadily going on, for it is on record that at least 142,731 persons of home origin left our shores in the past year to seek their fortunes in foreign lands. Probably the number of emigrants was greatly in excess of the total just given, but even this reduces the natural increase in the inhabitants from 410,978 to 268,247.